

# THE LATTER-DAY SAINTS'

## MILLENNIAL STAR.

*"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."*—DAVID.

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### CHAPTERS FROM THE HISTORY OF THE CHURCH.

(CONTINUED FROM PAGE 742.)

This was a fair letter, and with the address, it shows very clearly that when prominent men of the nation look at the Saints without prejudice, they can readily admit that they are an industrious, innocent and persecuted people. It appeared just then to the Whigs an object of interest to speak kindly of and conciliate the Saints, and they became quite eloquent in dwelling upon the wrongs which they had endured. Although it looked rather suspicious to the Saints that the Whigs of Iowa should at that particular time become deeply interested in their welfare, and all of a sudden grow warm and eloquent upon the subject of their expulsion from Missouri, and the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith, and the sufferings they had endured in the boasted land of freedom; still the caucus concluded to reply to the communications of the Whigs. A preamble was drafted and adopted, in which a lengthy account of the outrages, persecution and proscriptions endured by the Latter-day Saints were set forth; also a resolution declaring that, if the Whigs of Iowa would lift up their hands towards heaven and swear by the Eternal Gods that they

would use all their powers to suppress mobocracy, insurrection, rebellion and violence, in whatever form or from whatever source such might arise against the Latter-day Saints and the citizens of Iowa, even to the sacrifice of all their property, and their lives if need be, and that a full share of representative and judicial authority should be extended to the Saints, then the Saints would pledge themselves to unite their votes with the Whigs of Iowa at the elections of the current year, and would correspond with the Whigs as solicited.

In March a post-office was established at Kanesville, and brother Evan M. Greene received the appointment of postmaster. A county organization was also obtained, the county being called Pottawatomie. The officers were: Isaac Clark, Judge of Probate; George Coulson, Andrew H. Perkins and David D. Yearsley, County Commissioners; Thomas Burdick, County Clerk; John D. Parker, Sheriff; James Sloan, District Clerk; Evan M. Greene, Recorder and Treasurer; Jacob G. Bigler, William Snow, Levi Bracken and Jonathan C. Wright, magistrates.

Kanesville was now becoming a point

of some importance. It was the intention to abandon Winter Quarters in the Spring of 1848, and those who could not move to the Valley that season, made preparations to settle on the Iowa side of the Missouri River, and whether they opened farms at other points or not, they naturally looked to Kaneville as headquarters. At a Conference held there, Elders Orson Hyde and George A. Smith were chosen to labor in Pottawatomie County. Elder Ezra T. Benson was afterwards appointed to labor with them. Besides the Saints who had moved there after the expulsion of the Church from Nauvoo, there were many coming from foreign lands, who not having sufficient means to carry them directly to the Valley, needed a half-way place at which to stop while they could make the necessary preparations to prosecute their journey. In May, a company of one hundred and forty-six Saints arrived from Great Britain, having been brought up the Missouri River by the steamboat *Mustang*, under the leadership of Elder Franklin D. Richards, assisted by Elders Andrew Cahoon and S. W. Richards. Another company also arrived shortly afterwards under the leadership of Elder Moses Martin. Early in the same month a company of Saints arrived from the States on the steamboat *Mandan*. After the exodus of the Church from Nauvoo, the emigration of the Saints from Europe had been stopped until a place of gathering could be found and decided upon. During this period the Saints in Europe had to repress their desires to gather with the people of God. When, therefore, the General Epistle reached them from the Presidency of the Church, informing them, among other things, that a place for the gathering of the people and the building up of Zion had been designated, they gladly received the news and the stream of emigration began to flow Zionward.

The persecution and driving out of the Saints from the midst of so-called civilization and their wandering in the wilderness, did not check the preaching of the Gospel in Europe, or the baptism of the humble and meek and honest-hearted people who heard its glad sound. In Wales alone, under

the Presidency of Elder Dan Jones, during the last six months of 1847, upwards of seven hundred souls were added to the Church; and in other places where the Elders labored, the Lord gave them great success in bringing souls unto Him. At the same Conference at which Elders Orson Hyde and George A. Smith were appointed to labor in Pottawatomie County, Elders Orson Pratt and Wilford Woodruff, of the Twelve Apostles, were appointed missions; the first to Great Britain and the second to the Eastern States, Nova Scotia and Canada. Besides these, there were several other prominent Elders sent on missions abroad.

In the meanwhile, active preparations were being made at Winter Quarters for the next Summer's journey across the plains to the Valley. The Otoe Indians having heard that President Young and the Saints were about to start for the mountains, fifty of them, bearing letters from the Agency, visited Winter Quarters to receive compensation for the occupancy of their lands. Suitable presents were given them and they returned to their villages. On the 9th of May, twenty-two wagons left Winter Quarters for the Elkhorn river—the place of rendezvous for the organization of the companies intending to move to the mountains that Summer. They were followed by others; and on the 26th President Young started from Winter Quarters for the Elkhorn. Through the blessing of the Lord on his industry and good management, he had acquired considerable property during his sojourn at Winter Quarters, in houses, mills and temporary furniture. These he had to leave, making the fifth time that he had left his home and property since he embraced the Gospel of Jesus Christ. Brother Heber C. Kimball reached the Elkhorn river on the 1st of June, having fifty-five wagons in company. It was with very joyful feelings that the Saints bade farewell to Winter Quarters. There was a long and tiresome journey before them, and the country to which they were going did not possess such natural advantages for settlement and cultivation at that time as to be inviting for a people who

sought temporal prosperity only. But to the Saints it was an attractive land. God had chosen and pointed it out as their residence, the place to which he wished them to gather. There they could dwell at peace and worship Him, without any to molest or make them afraid. There, under the shadow of the mighty mountains, they could erect their altars, attend to the ordinances which he had revealed and commanded them to observe, extend their settlements, and have no mob to threaten and annoy them. It was, therefore, with joyful feelings that they started forth on the plains to traverse the desert wilds which stretched out between the Missouri river and the mountains.

On the 31st of May, the organization of President Young's company was commenced by appointing Zera Pulsipher captain of hundred, with John Benbow and Daniel Wood captains of fifties; also, Lorenzo Snow, captain of hundred, and Heman Hyde and John Stoker, captains of fifties. The next day, the further organization was proceeded with by the appointment of William G. Perkins as captain of hundred, and John D. Lee and Eleazer Miller, captains of fifties; also, Allen Taylor, captain of hundred, and John Harvey and Daniel Carn, captains of fifties. Isaac Morley was chosen President of the company, with Reynolds Cahoon and William W. Major as his counselors. Horace S. Eldredge was selected as marshal, and Hosea Stout as captain of the night guard. President Young was sustained as General Superintendent of the emigrating companies, and Daniel H. Wells as his aid-de-camp. In President Young's company there were 1,229 souls, 397 wagons, 74 horses, 19 mules, 1,275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and 1 crow, the latter owned by Judge Phelps.

President Heber C. Kimball's company organized by electing Henry Herriman captain of the first hundred, and Titus Billings and John Pack, captains of fifties; subsequently Isaac Higbee was appointed captain of a fifty. In his company there were 662

souls, 226 wagons, 57 horses, 25 mules, 737 oxen, 284 cows, 150 loose cattle, 243 sheep, 96 pigs, 299 chickens, 17 cats, 52 dogs, 3 hives of bees, 3 doves, 5 ducks and 1 squirrel.

On the 29th of June, Amasa Lyman, with a company of 108 wagons, left Winter Quarters for the Elkhorn River. Dr. Willard Richards left there with his company on the 3rd of July. These companies joined in electing James M. Flake captain of hundred, Franklin D. Richards and James H. Rollins, captains of fifties, and Robert L. Campbell, historian of their camp. In these companies there were 502 whites, 24 negroes, 169 wagons, 50 horses, 20 mules, 515 oxen, 426 cows and loose cattle, 369 sheep, 63 pigs, 5 cats, 44 dogs, 170 chickens, 4 turkeys, 7 ducks 5 doves and 3 goats.

After Presidents Young and Kimball's companies left Winter Quarters, the place presented a desolate aspect. A terrific thunder storm passed over, accompanied by a hurricane, which tore wagon covers to shreds and whistled fearfully through the empty dwellings. A few straggling Indians camped in the vacated houses and subsisted upon the cattle which had died of poverty, and upon such other articles of food as they could pick up.

Some years after Winter Quarters was abandoned by the Saints, an attempt was made to build a city there. Streets and lots were laid out and the city was called Florence. At one time, and for a brief period, it was thought by some persons that it would become a place of importance. Land went up in price, city lots were sold at fancy figures, and a number of good dwellings were erected; but the excitement soon died out and the place fell into decay. It is only six miles north of Omaha, Nebraska, and that city has completely overshadowed Florence, and taken to itself all the business which those who laid out Florence hoped it would have. It is interesting for one who knew Winter Quarters in the days when the Saints lived there, to visit the place now. Many of the foundations of houses, and especially the "dug outs" in the side of the hill, can now be plainly seen, and the old

lines of streets and lots can be easily traced.

At Ancient Bluff Ruins, brothers John Y. Greene, Joseph W. Young, Rufus Allen and Isaac Burnham from this valley met President Young and company on the 12th of July. They brought several letters, and 18 wagons and teams with which to assist the emigrating companies. Eight of these teams were sent on to Winter Quarters by Daniel Thomas, the others were used in assisting Presidents Young and Kimball's companies. The small amount of help received from the valley at this point was a disappointment. President Young had thought, with good reason, that the people in the valley would have it in their power, and would esteem it as a pleasure—all having covenanted to help each other until all were gathered to the mountains—to send back teams to help the companies who were on the road into the valley. He and the brethren were disappointed, therefore, in meeting eighteen wagons almost broken down, most of them needing the resetting of their tires, six of them without any appearance of a cover and some even without bows, and many of the cattle footsore; and especially to learn by letter from the valley that these were "all the teams that we could spare, that were fit to go." They had hoped to be able, with the help received from the valley, to send teams to Winter Quarters after the mill irons, millstones, printing presses, type, paper, and carding machine; but with the few wagons and teams which had been sent them, this

could not be done.

Three days after meeting these teams, President Young sent a letter, under date of July 17th, to the valley. It had the effect to stir up the authorities there to make greater exertions to fit out teams and wagons to send back to help the emigrating companies. That letter reached the valley on the 6th of August. On the 9th it was answered; this answer President Young received on the 23rd of August. Respecting the sending back of help, the letter said:—

"As early as was thought prudent we started back all the wagons, oxen and men that the people thought they could spare at the time; and under the circumstances it was deemed best to let that suffice until we could hear from you. We are now busy setting tires, hub-bands, &c., and raising all the men, oxen and well-fitted wagons, that we can send to you as speedily as possible, and we shall keep starting them off until we send all we have to spare, or until we receive word from you that you have teams and wagons enough."

A few days after the receipt of this letter, President Young met, on the Sweetwater, 47 wagons and 124 yoke of cattle, which had been sent from the valley for the assistance of the companies in charge of brothers Lorenzo Snow and Abraham O. Smoot. This was a timely and most welcome relief. Presidents Young and Kimball then sent back to Winter Quarters, in charge of Allen Taylor, 48 men and boys, 59 wagons, 121 yokes of cattle, 44 mules and horses.

### EXCLUSIVE RELIGION, *VERSUS* THE CRY AGAINST "MORMON" LACK OF CHARITY.

BY ELDER JOSEPH IRWIN.

There has been a great deal said and a great many complaints made against the Latter-day Saints, to the effect that they are too selfish and uncharitable towards those who differ from them in respect to religion. These charges against a community such as the Latter-day Saints, or indeed against any community, if they can be sub-

stantially proven, are grave ones. But let us examine both sides of the question, and put the case to the test of justice, reason and Scripture, and if we can find the Latter-day Saints guilty of these charges, then we shall be compelled to admit the cry against "Mormon" lack of charity to be a justifiable one; but if not, we have no other

alternative than to acknowledge that the charge is an unfounded one.

Two charges brought against the Latter-day Saints are, first, that they assert that the doctrines which they have embraced are of God, and, secondly, that there is no other church but their own that God acknowledges, neither can mankind receive celestial salvation in any other than their Church. Hence, the charge of selfishness and lack of charity brought against the Latter-day Saints. Let us see what the Scriptures say upon the subject. Jesus declared that he was the way, the truth and the light; no man cometh to the Father but by him. Paul, the great Apostle to the Gentiles, in writing to the Galatians, said, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The Apostle John, in his first general epistle to the Saints, in his day, declared, "We know we are of God, and the whole world lieth in wickedness." Now we must recollect that, at the time, Christianity was equally as unpopular as "Mormonism" is to-day. Men were driven about from place to place, imprisoned, and many were massacred, for no other or greater crime than declaring that Jesus, whom the Jews had persecuted and, finally, crucified, was the Son of God. Their faith was regarded as a new one, something coming in direct opposition to the traditions, notions and corrupt will of the people,—hence we see that the Pharisee and Sadducee, the religious and irreligious, unitedly cried, "Crucify him! crucify him!"

All this was brought upon Christ and his disciples because they asserted that there was no other name given whereby men could be saved than by that of Jesus Christ, whom the whole world at that time looked upon as an impostor. The world to-day would call a similar doctrine selfishness. The same Apostle who declared that though he had the gift of prophecy, or faith sufficient to remove mountains, but had not charity, it would avail him nothing, also declared that though he or an angel from heaven should preach any other Gospel than that which he had preached, he would be

accursed. By the foregoing testimony we can attach no lack of charity to the advocacy of exclusive religion. There being but one faith, one Lord, one baptism, &c., all other creeds, lords or churches must, as a matter of course, be wrong.

The Latter-day Saints declare that there is but one way to be saved to-day, as anciently, and in this declaration they are borne out by the Scriptures. Noah's and Lot's missions are ample testimony to this fact. Those who heeded the teachings of these men were saved from the flood and burning, while those who rejected their warnings were destroyed. In conclusion, it would be well to give the two following theories as a sample of justice and charity:—Each of the various sect of Christendom declare that those who believe in their creed will be saved and enter into heaven, and even the murderer—when he is about to answer the last penalty of the law for taking the life of an unoffending fellow-creature—if he repent at the last moment and exclaim, Lord have mercy upon me a miserable sinner! or some such expression equally satisfactory to the priest, will be saved and go to heaven, while those who will not accept their particular dogmas, and who worship differently, no matter how moral and otherwise exemplary they may be, are to be consigned to the bottomless pit, there to endure the tortures of fire and brimstone, where the worm dieth not, nor the fire is not quenched, and where they must remain throughout the endless ages of eternity. What a horrible fate must await those who happen to differ from popular Christianity! And this is what the latter term *charity*. On the other hand, the Latter-day Saints declare they have the Gospel of Christ; that by it mankind can obtain celestial glory, but those who reject the Gospel, reject celestial glory. They do not, however, consign those who might merely differ from them to the bottomless pit, but agreeable with the doctrine of Apostles John and Paul, they declare that every man shall be rewarded according to the deeds done in the body, and the resurrection of the dead is likened to the sun, moon and stars,—those that live

a greater or lesser law, will receive a greater or lesser glory.

Honest men, and honest women,

look at both sides and judge for yourselves: "Prove all things, and hold fast that which is good."

### Z. C. M. I.

Mr. M. L. Dunlap, of the *Chicago Tribune*, writing from Salt Lake, says:—

"The Zion's Co-operative Mercantile Institution' is a grand success, and is just what our farmers and Grangers in the farmers' movement have been seeking for without finding. It is a corporation that has done much good for Utah. It sells goods at retail at ten per cent. advance over cost of purchase, freights, rents and all possible costs and charges. This estimate is made so as to leave the ten per cent. net to the stockholders. Thus far the capital has been turned three times a year, and the dividends have been thirty per cent. per annum. While goods have been sold at less than the old prices, yet the profits on the stocks have been large. Goods are all sold at the one uniform price, without regard to stockholders, Mormon or Gentile. There is the great central store, with all its varied departments at retail and wholesale, with branches in each Ward, and at all needed points in the Territory. Mr. Clawson, the manager, estimates that this institution has saved the people not less than \$3,000,000 since its organization. There are many stores besides this, but this is the great regulator that keeps prices within bounds. It matters not how short the supply may be of any particular line of goods, no change is made in the price. Agricultural implements, or anything specially desired, are ordered, and the one profit charged for their purchase and handling. The whole thing is a cash system, the buying being for cash, and the selling for cash. Our farmers may learn from this a valuable lesson. If a farmer has grain to ship, it is attended to, and a small commission charged. Without making any fuss over it, the farmers of Utah have in this co-operative movement all that the most sanguine Patron of Husbandry can claim as a matter of reform. They purchase

their goods at a fixed per cent., and have all the needful machinery to dispose of their farm products to the best possible advantage."

Z. C. M. I. is a co-operative institution, sustained by the people. It does a very large business in most kinds of merchandise, and it can be truly termed the great regulator of prices of general merchandise in the Territory. Its business is sought to be conducted in an honorable manner. It does not sell "below cost" nor deal in bargains at "ruinous prices," neither does it aim to make a thousand per cent. nor even "shent per shent" on its capital. On this account, as might naturally be expected, it is not without enemies, but they belong almost, if not quite, exclusively to the speculative and unprincipled classes upon whose unworthy adventures it acts as a salutary check. True, it may be that the manner in which it is conducted is not perfectly satisfactory to everybody, but this is not a strange matter, for it is the case with every other institution and business under the sun, even with the conducting of a newspaper, and results simply from the impossibility of pleasing everybody, which is tritely proverbial, and therefore no cause for wonder, nor scarcely for remark.

We have invariably supported Z. C. M. I., because, whether absolutely faultless or not, it is one of the most beneficial institutions in the Territory, and therefore is worthy of the support of every citizen, and it does receive the support, directly or indirectly, of most of them.

We have never entered into any special defence of Z. C. M. I., nor are we now defending it, because we have not considered that it has needed any defence, nor do we now consider that it needs any—it stands on its merits, which are many and great. But this much we have repeatedly said privately, and we have no objections to saying

it in public—that a thoroughly co-operative institution, with a basis like that on which Z. C. M. I. is founded, conducted with anything like prudence, and possessing the confidence of the

public, may bid defiance to all panics and crises, as well as to the most malicious efforts of its most vicious and unscrupulous enemies, some of which it is sure to have.—*Deseret News*.

## TRUE LOVE.

—o—

Never be ashamed of ever having loved any one. If perchance you have hated, then blush for it, but not for love. It does not matter at all whether the person on whom your affections fixed themselves reciprocated the sentiment. Where there is no shame in loving, in itself, the fact of having given love without reward can bring none with it. You have only bestowed a gift more priceless than any jewel can be, upon one who did not thank you.

Since there is sorrow to one's self in it, it is best to struggle with the heart, and keep it until it is asked for; but if it goes forth, despite all effort, there is no need to feel like a guilty thing, and long to hide from your very self. Providence gave you that great love,

and I believe that somehow it will mingle with the life it hovers over, and shed a perfume and lend a sweetness to it, though it has never been spoken.

Many a woman's life has shrivelled away under the weight of "disappointed love," merely because her shame in it was so great. The false sentiment that teaches her to scorn a natural feeling has worn her beauty away, and robbed her of all hope in the presence of the future. I think it would be better if even a woman dared to say, "I loved him but he did not love me," with the same sweet sadness which, when years have glided by, she can utter the words, "I loved him, and he died."—*Woman's Exponent*.

**DR. CUMMING ON THE NEW MIRACLES.**—Dr. Cumming addressed a large congregation at his chapel in Crown-court, on the subject of miracles, and with reference principally to the pilgrimages which have lately been got up. The rev. gentleman, after reading from a life of Sister Margaret Mary, of Paray-le-Monial, written by a member of the Society of Jesus, denounced in strong terms the miraculous privileges attributed to her. The greatest of his surprises in connection with these statements was that they should be accredited by the Pope and the whole Roman Catholic Church, including such a man as Archbishop Manning. He looked upon the Sister Margaret Mary as nothing more than a demented-lunatic; yet this person had been honored by the whole Roman Catholic Church, and he expected, ere long, she would be canonized. Dr. Cumming further remarked on the difference between the simple records in the Bible of the miracles performed by our Savior, and the ridiculous and shocking feats—he could not call them miracles—recorded in the life of this Sister Margaret Mary. Everyone of the miracles spoken of in Scripture was worthy of the occasion, and bore the impress of the Almighty; but those in connection with Paray-le-Monial were simply contemptibly silly and ridiculous. He looked upon all this sort of thing as a fulfillment of the prophecies respecting the appearance of false prophets and false religions, and he hoped Christians would beware of such dangerous snares. He only wished all Prime Ministers were like Prince Bismarck, who had expelled 4,000 Jesuits from Germany, 2,000 of whom had gone to America, while unfortunately the remainder had come to England, and were now permeating all classes of society in this country, and were doing their utmost to forward the cause which they had in hand. The Churches of England and Scotland would have to be on the alert, and he trusted that they would forget their differences for a time, and join together in opposing a danger that threatened their common Christianity.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 9, 1873.

### THE LAWS AND ORDINANCES OF THE GOSPEL SUBVERTED.— ESTABLISHMENT OF GOD'S KINGDOM.

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THERE is not a prophecy recorded in the Scriptures, from Genesis to Revelations, which to-day shows a more manifest and literal fulfillment in the condition of mankind, than the prophecy of Isaiah (chap. xxiv)—“The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances and broken the everlasting covenant.” It requires no argument to establish the fact of the application of this prophecy to the present period. Any sensible and intelligent person, and even the most illiterate of human beings who have any comprehension of right and wrong, must acknowledge—if we are to regard the Old and New Testaments as containing correct accounts of the past dealings of the Almighty—that the laws of God are not only being transgressed by the inhabitants of the earth, but are almost entirely subverted, by human power, to meet their own purposes and cover their own abominable practices. The ordinances of the Gospel are so completely changed that their ancient character cannot be recognized in the modern; and where there is retained one of the ancient ordinances in form and practice, the power thereof is manifestly deficient and more frequently denied. The source of revelation from heaven has been stopped. The right of the Almighty to speak to man on the earth and to have Prophets, through whom he may cause his kingdom to be established on the earth, and his will to be done on earth as it is in heaven, is more than questioned by nearly the whole world at the present day. The many hundreds of religious sects now extant on the earth, who profess to hold in deep reverence the words of the Prophets and the commandments of God—so long as they are contained in the Bible—given for the observance of his people in every age and dispensation, now deny the source by which all those heavenly truths have been revealed. It is claimed by religious teachers that it is no longer necessary for God to reveal himself to the present “enlightened” inhabitants of the earth, and that Prophets, and the gift of prophecy, were suited to the condition of ancient Israel. Self-righteous beings! Who gave them the authority to draw a line of demarcation between the requirements of the people of God who lived on the earth prior to the period when John received his marvelous visions, and the requirements of the present so-called enlightened generation? Who gave them the liberty to circumscribe the power of the heavens? We have no recorded word of God, nor any authorized prophecy, to justify such a conclusion or to warrant them in thus circumscribing his power, or that any generation, subsequent to the days of the Prophets and Apostles we read of

should become so enlightened as to no longer need the immediate blessings of the Almighty. On the contrary, holy men of God have looked forward to a period when his people shall enjoy more fully the presence of the Eternal Father, when angels shall administer to men—when “the tabernacle of God is with men, and he will dwell with them, and be their God,” (Rev. xxi, 3), and when “the knowledge of the Lord shall cover the earth.” It is the righteous only who desire the laws and ordinances of God observed, and who seek for the source of revelation to remain unobstructed, and to enjoy an uninterrupted communion with God and holy men. It is the unrighteous—those who “love darkness rather than light, because their deeds are evil”—who would seal up the heavens and destroy the soul-saving laws and ordinances sought to be established on the earth by the Almighty.

With the semblance of piety, men exclaim on every hand, “Lo here is Christ,” or “Christ is there,”—wear long faces to deceive their fellow-men, and, if possible, their God—make a show of worship, and with loud and vehement fervency iterate and reiterate the prayer given by Jesus to his disciples: “Thy kingdom come, thy will be done on earth, as it is in heaven,”—when at the same time they repudiate the idea, or possibility, of His sending that kingdom, although they acknowledge its absence on the earth. And, notwithstanding all their external, loud and vehement petitionings, for the Lord to answer them and cause his will to be done in the earth, they absolutely deny to him the right to even answer their supplications; and when the Almighty does send his kingdom, with Prophets, Apostles, holy ordinances and gifts, they adhere to their own shallow forms of religion, and seek with their might and main to destroy from off the earth that kingdom which they, and their fathers before them for eighteen hundred years past, have actually prayed for. Oh, inconsistency! Vain and empty worship! How great must be the forbearance and long suffering of the Almighty!

The history of the Jews, at the time of the Savior, is repeated in that of modern self-styled Christianity. Plain and simple prophecies, contained in the Old Testament and which the Jews professed to believe, foretold the coming of the Son of God, even to the minutest details, and even foretold the manner of his sufferings and sacrifice. But how few there were who received him. It was foretold, also, that the Lord would seek to establish his kingdom, but that it should be rejected and the Saints be overcome. But it was then as it is now. Men prayed with seeming fervency to the Almighty for the coming of his Son, as they now pray for the kingdom of God to come and his will to be done in earth as it is in heaven. The Jews read the Scriptures then and believed, or said they believed, in all the predictions of the Prophets relating to the reign of Christ on the earth, as Christians now say they believe in all the predictions relating to both the establishment of God's kingdom and the coming of the Savior. Jesus came in the meridian of time in actual fulfillment of the words of prophecy. He was received by only a few. He denounced the existing systems of worship as unreal, and being antagonistic to the everlasting plan of salvation. Both he and the Apostles labored unceasingly, until they were destroyed by those who professed to be worshipers of the true and living God, to establish the kingdom of heaven, restore the ancient laws and ordinances of the everlasting covenant, and to bring men again into immediate and direct communication with the source of Eternal Truth. The world of mankind, however, preferred to continue in

their idolatrous forms of worship, at the same time piously professing to believe in Moses and the Prophets. The Savior was crucified; nearly all his Apostles likewise met their death while endeavoring to establish the laws and ordinances that had been violated since the days of Malachi, and the remnant of the cause of Christ became scattered and ultimately overthrown. Since the banishment at that time of the Gospel from the earth the Lord ceased to manifest himself, either by direct revelation or by Prophets; the laws and ordinances of the kingdom of God have continued to be trampled upon and outraged. Another and a newer testament than that which the Jews possessed stands as a witness against all men in this dispensation. As the Jews looked upon the Old Testament and made professions of reverence for its sacred warnings, in like manner do modern Christians look upon the New Testament and make professions of reverence for the teachings and warnings of Jesus and the Apostles.

The great work that failed to be accomplished then was decreed to be renewed and completed at a later period of time. Abundance of prophecy point to the time of the restitution of all things, even in the minutest and simplest manner possible, as was the case in the predictions bearing on the first coming of the Messiah. Are mankind any more willing, at the present day, to accept the facts as they are now being unmistakably made manifest in fulfillment of ancient prophecy, bearing on the renewal of his purposes, than were the Jews to accept the facts of the Messiah's appearance in the flesh, in accordance with fore-warning? No; the same spirit of unbelief prevails now as then. Yet the New Testament is hugged and worshiped as much by the present generation, as the Old Testament was by the generation contemporaneous with the Savior. The Lord, however, has this time established his kingdom for a permanency, and it will never be overcome, or given to another people, but will break in pieces all other kingdoms. Then the laws and ordinances, and the everlasting covenant, will no more be subverted by man, but will be restored for the future happiness and glory of all those who may endure faithfully to the end.

J. C. G.

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#### ABSTRACT OF CORRESPONDENCE.

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BIRMINGHAM CONFERENCE.—Elder R. V. Morris writes to us on the 1st inst. and says,—“I have just returned this evening, having visited the Saints at Dudley, Wolverhampton and West Bromwich. I found many warm-hearted Latter-day Saints in those towns, and heard of some who were not so warm-hearted as they might be. I have visited a few of the Saints in this town, whom I found to be enjoying a very good spirit; most of them, however, are poor in this world's goods. I find that much good may be done by visiting the Saints at their homes and fire-sides. I intend to use my best endeavors to cheer them up; instil in them the spirit of the Gospel, and teach them to economize their limited means for their deliverance from Babylon to a land where they can breathe the pure, fresh air, to say nothing of enjoying the blessings of the kingdom of God. This Conference extends over a vast area of country, and embraces portions of Warwick, Stafford, Worcester and Hereford Counties, but I intend, as soon as practicable, to visit all the Branches

and make myself thoroughly acquainted with the circumstances, feelings and spirit of those who are numbered with the people of God. I sincerely pray that I may be qualified to teach and counsel them under all circumstances."

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#### UTAH NEWS.

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From the *Deseret News* :—

Mr. Geo. Farnworth writes from Mount Pleasant, Sanpete, Nov. 4th, that there is scarcely a family there escaping a visitation from the measles. Six of Mr. Farnworth's own children were down with it at the date of his writing. Mount Pleasant appears to have been singularly unfortunate lately in the matter of health. First it was a peculiar kind of fever, then smallpox, and now it is measles. He further says—"The people in this and surrounding settlements are making good use of the pleasant season, threshing, plowing, &c."

On Saturday, Mr. Evans Rogers, the gentleman who was robbed the other evening of \$2,700, was seeking for employment. He is here with his wife, and his misfortune has left him almost entirely destitute of ready means, but he has willing hands and a strong will left, and he wants work. He appears to be temperate and respectable, has been accustomed to ranching for the most part of his life, and would be glad of a situation on a ranch, although he is not averse to any other employment that he can attend to.

There was a directors' meeting of the Utah Central and Utah Southern Railroads, at the office of President Young, on Saturday, (Nov. 8th) when the various reports were read, approved and accepted. It was shown that both roads were in a very sound and satisfactory condition financially, as well as in all other respects. A determination was expressed to push the Utah Southern southwards, as fast as circumstances would permit, as the development of the vast resources of that part of the Territory depended almost solely on the opening of railroad communication.

The necessity of having a good, sound foundation to every building was illustrated yesterday (Nov. 9th) at the new two-story house of Mrs. Kesler, 16th Ward. The partition foundation gave way, letting all the floors and inner walls down a distance of several feet, converging towards the middle of the house, and racking, tearing and cracking them all over. The foundation was composed of cobble rock and being built on soft ground, it gave way, loosening the cobbles, causing them to separate and the foundation wall to be entirely demolished. The house is a good one, being built of adobe, the partition wall also being of that material. The plastering was completed in all the rooms excepting one.

The many friends of Mr. Ben Hampton will deeply regret the occurrence referred to in the following dispatch, received last night :—"Stockton, Utah, Nov. 10. Ben Hampton, employed in the Chicago mine, was seriously injured while blasting this morning, a stray rock hitting him on the side of the head, and knocking out an eye. He is now on his way to the city for medical treatment. He is said to be in a critical condition."

The regular meeting of the directors of Z. C. M. I. was held yesterday (Nov. 10th) afternoon, when Wm. Jennings was elected Vice President, vice Theodore McKean resigned, and Wm. H. Hooper was elected Superintendent, vice H. B. Clawson resigned.

By letter from R. G. Lambert, from San Francisco, we learn that he and the other missionaries for the Sandwich Islands, who were with him, were to sail on the 8th November, the vessel having been detained three days later than the date advertised for sailing.

In conformity with the proclamation of the President of the United States, George L. Woods, Governor of Utah, has issued a proclamation for this Territory, setting apart Thursday, November 27th, to be observed by the citizens as a day of thanksgiving to the Almighty for his blessings.

We are informed that six men who were under arrest at Beaver, charged with the shooting and killing of a man named Howard at that place not long since, had an examination before Judge Boreman last week. All of the accused were bound over to the District Court, the judge refusing to admit any of them to bail. We only learned the names of two of the prisoners, Philo Farnsworth, jun., and Isaac Riddle.

Salt Lake City, November 12.—*Editor Deseret News*:—Yesterday, the superintendent and teachers of the Fifth and Sixth Ward Sunday schools entertained about 150 of the scholars to a substantial supper of roast beef and plum pudding in the school-house at 5 p.m. The smaller scholars were dismissed at 8, each receiving some fruit. The teachers and larger scholars then engaged themselves in a lively dance until 10 o'clock, when all were dismissed, each one promising to double his and her efforts in the Sunday school. The same school has held two miscellaneous concerts during the past month, realizing \$100, which money is being expended in completing the school-house.—

Yours respectfully, SAMUEL EVANS.

A messenger arrived at the City Hall shortly after 11 o'clock last night (Nov. 11th) with the intelligence that a large quantity of straw and chaff, which had been two or three years in process of accumulation, and some old shedding, were on fire, at the B. Y. Lower Mill, on the outskirts of the First Ward, and assistance was wanted to prevent the flames communicating with the buildings on the place. The City Hall alarm bell was soon rung, as was also that of the "Wasatch Company," 20th Ward. The fire steamer was taken to the spot and also the "Wasatch" hand engine, both of which played upon the fire for several hours, there being an abundance of water in the locality. The chief engineer and two assistants went down to the fire, but after remaining a brief time, the chief and first assistant left, leaving the management of the operations of the Fire Brigade in the hands of assistant G. M. Ottinger, who attended ably to the work, and after a good deal of exertion the fire was so far subdued that there was no longer any danger to contiguous buildings. The loss resulting from the fire was only trifling and no one appears to know how it originated. It is conjectured, however, that some fellow had been making a sleeping place of the straw pile and that probably had been lighting his pipe, and set fire to the straw, but this is merely supposition. Mr. Wilcken and family, residing on the premises, were not aware of the existence of the fire until it had burned about an hour, when they were aroused and notified by neighbors. The members of the Fire Brigade who were out, deserve credit for their promptitude and activity. There were no lazy growlers there to find fault with their efforts. It required too much exertion for such fellows to go the distance, and there was no attraction there in the shape of whisky, or something to steal.

On Sunday morning, Nov. 9th, about 9 o'clock, a fearful accident occurred, resulting in the death of Charles H. Lundgren, at the Reed and Benson mine, Big Cottonwood Cañon. In the temporary absence of the justice of the peace in that precinct, some of the friends of the deceased requested Wm. Gill Mills, Esq., justice at Alta, to go over and hold an inquest on the body, lying in the ore house of the mine. An inquest was held accordingly on Sunday afternoon by Justice Mills, when the following facts were shown. For some days past the wire rope that works the cars on the tramway was known to be defective, two strands being broken, and orders were given that until a new rope was obtained, which was sent for, but very light loads should be sent up or taken down the tramway. The men were all warned not to go up or down in the cars, as the rope was bad; and those at the ore house, aware of the defect, always protected themselves, expecting almost every load to have a break. Charles

Lundgren was several times warned by the men, and all were warned by the superintendent not to go in the cars, but several of the men persisted in getting on the car—even the men who worked below in the ore house, who expected to see the rope break, went up every time they returned to the boarding house, until the evening before. Lundgren said he would risk it as long as the rope was whole, and on Sunday, on the fourth car load that morning, got into the car. When about half way down, the rope broke, and he jumped out of the car, a distance of 60 feet, alighting on his head, when his body, from the impetus rolled about 100 feet farther down the hill, the car rolling over him. The men below, seeing the accident, rushed as quickly as possible to the man. When they found him, the skull was cloven in two, separated from the occiput to the centre of the forehead, leaving it wide open about six inches, and emptied of the entire brain, his left eye was knocked out, while the right remained in its place. On examination it was found that his left leg was broken in two places, and his left arm severely bruised. It was a horrible sight to look on. His watch taken from his person at the time, showed half-past nine o'clock—it was still running, although a metal match-box was much bruised. Deceased was a native of Sweden, and has a son in Saunders County, Nebraska. It is said that his wife lives in Sweden.

Last night (Nov. 11th) the residence of Mr. Jas. McGhie and family and its entire contents, near the Wasatch Woolen Factory, Sugar House Ward, of which he has charge, was entirely consumed by fire. About 8 o'clock Mr. McGhie was filling a lamp with Danforth fluid. He got it too full and poured a little of the contents out into another vessel. After wiping the outside of the lamp, he lit it, when it caught fire all over. The door of the room where he was, was partially open, and he seized the lamp, and in attempting to throw it out, it went behind the door, breaking it, spilling the fluid and setting the house in a blaze. The family had barely time to escape, some of the children having to run out in their night clothes, while the others got away merely with what they stood up in, none of the goods being saved. The numerous friends of Mr. McGhie will sympathize with him in his misfortune. The structure consumed was a one story frame building.

Two accidents occurred at the Emma mine on Sunday, November 9. In the morning a swivel of a bucket, while being hoisted up the shaft, broke, the bucket falling to the bottom, when it struck a miner, named George Brewer, hurting his side and shoulder, and bruising him rather severely. A doctor was sent for instantly, and the patient duly attended to, who is doing well. In the afternoon the rope broke, and another miner, whose name we could not learn, was hurt, but not severely. During the past two weeks we learn that several caves have occurred, so that now they cannot get below to the Illinois tunnel. Otherwise the mine is doing well, the cars running regularly by night and day with ore.

The people of Plain City evidently don't want any whisky. A man recently petitioned the County Court of Weber County for a liquor license to enable him to sell there. The people sent in a counter petition, asking that the license be not granted, as they did not want any such adjunct to modern "civilization" as a dram-shop, on the ground of the corrupting tendencies of such institutions. From this sensible action we take the ground that the Plain City folks are a sensible people, and we cannot see how the county court could do otherwise than grant the prayer of their petition. It would be better for the health and prosperity of some other settlements if they took as decided a stand against the encroachments of wickedness.

The Superintendent of the fish farm near Big Cañon Creek, has about 600 trout, upwards of three inches in length, in one pond. They are about fifteen months old. He has also several other ponds containing fish and eggs in various stages of development. Among others we noticed between 30,000 and 40,000 salmon, each of which was about an inch in length. We prefer them of a larger growth. There were half a dozen ducks around, who doubt-

less revel in a fish diet. There is an abundance of food for the fish, in the shape of diminutive crawfish, clinging to the moss in the bottom of the pond.

One of the passengers with the last emigrant company was Elder Geo. C. Ferguson, late of London, of whose safe arrival, with his family, his many friends will be pleased to hear. Elder Ferguson was employed for many years by the London firm of Benson and Sons, watchmakers. He was an active laborer for the cause of the Gospel, and presided over several Branches, at various times, in the London Conference.

From the Salt Lake *Herald*:

Information received last evening (Nov. 12th) as to the condition of Ben. Hampton, lately so severely injured at the Chicago mine, Dry Cañon, reported him in about the same condition as upon his arrival here. There is prospect for a change for the better which will be gladly welcomed by his many friends. Mrs. Hampton reached town yesterday. She has the warmest sympathy of all in her affliction.

Yesterday morning (Nov. 14th) the last company of this season's European emigrants for Utah, arrived in this city by the regular train, and those who were not met by friends at the depôt were provided with food and accommodations by presiding Bishop Hunter, in the Tithing yard. The company, which was in charge of Elder J. I. Hart, left Liverpool on the 22d of October, in the steamship *Idaho*, and was twelve days and a half in crossing the Atlantic. The journey overland by rail, like the voyage across the ocean, was pleasantly passed, and without serious accident. The company which left England numbered 531 souls, and in New York it was increased to 547. Elders John Neff and W. K. Barton, returning missionaries, traveled with the emigrants and assisted Elder Hart.

Albert Carrington, Esq., from Europe, and W. C. Staines, Esq., from New York, got home by last night's (Nov. 14th) train, in good health and spirits. We bid them a hearty welcome.

The proposed concert, to be given by Prof. Careless and the Tabernacle choir, mentioned in the *Herald* a short time since, has been arranged to come off in the Old Tabernacle on Monday evening, the 24th inst. The lovers of vocal music may prepare for a rich treat, as the previous efforts of the Professor in the concert line are sufficient guarantee that the coming entertainment will be a rare affair.

Brother Tilford of forensic fame in a certain kind of divorce cases—and of Shakesperian eloquence, was one of Mr. George Q. Cannon's counsel in the alleged contested delegateship, and for anything we know may still occupy the position; yet we find his name among a list of speakers to oppose this same Mr. Cannon's taking his seat in Congress, and to sustain one of the most villainous pieces of falsehood that ever went to the world as a political "Memorial!" Will Judge Tilford kindly rise and explain the gentlemanly and professional consistency herein displayed?

Of a more than brutal affair which occurred at Bingham last Sunday, we have intentionally remained silent, not wishing to wound deeper the already grossly outraged feelings of the husband by giving more extensive publicity to the fiendish act, which has bereft him of a wife; but, since there is so much being said about it, we have thought best to mention the affair this morning. In the latter part of last week, Mrs. Levi Garrett, who has been in sickly health and partially unsettled in her mind for some months, mysteriously disappeared from her home in this city, and diligent search failed to find her. On Sunday evening rumors reached the city of a woman having been outraged at Bingham, but it was not until Monday that a full account of the inhuman deed was known here, when it was learned that Mrs. G. was the unfortunate lady. The particulars are too disgusting for publication, therefore we give only the general facts. In her crazy wanderings the lady had found her way

to Bingham. On Sunday evening a crowd of men—there is no adjective in the language strong enough to qualify the noun—got the woman drunk, and while in that insensible state from twelve to fifteen of the depraved beasts outraged her—others standing by witnessing the proceedings and threatening to kill any one who should interfere. When the woman was rescued from these fiends she was in a dying condition, but lingered along, scarcely breathing, till Wednesday, when she expired, having been previously brought to her home by her husband. The demand is that stern but swift justice be dealt out to the inhuman perpetrators of the hellish act. Two of the men, said to be the leaders, were arrested, had an examination before Justice Kinney, and are now in the county jail, awaiting the action of the grand jury. We understand no other arrests have been made, although it is said some of the guilty parties are publicly known by Bingham officers. We do not pretend to say what punishment should be inflicted on the villains who have committed two of the worst crimes known to the law of God and man; but any and all suffering is too good for them.

The English paper-makers are testing the value of palmetto leaves as paper-stock, having imported a quantity from Savannah, Ga., for the purpose.

In Montevideo, South America, sheep are worth 10 cents each and cows 50 cents; but the great trouble is that whisky is \$1 a drink.

The farmers of Lawrence, Kansas, met at that place recently in convention, and they formed a procession three miles long.

**A NEBRASKA CLERGYMAN FLEETH FROM THE WRATH OF WOMAN.**—A sleek looking man rode a little black horse up to Devore's auction yesterday and talked about having him sold, but the transaction was not completed. Further on, it transpired that he was a clergyman, and was anxious to sell his "hoos" to get money with which to "skip" the country. He came from Nebraska, where he had been engaged pointing out the straight and narrow way to others, while he unfortunately got into the crooked way himself. He won the affections of a girl where he was preaching and became engaged to her. He left an overcoat with his affianced to be mended. In hunting for rips, &c., she found a letter in one of the pockets addressed to "my dear husband," which went on to upbraid the girl's betrothed with infidelity, &c. The girl fainted, the mother screamed and the father swore vengeance. Before the unfaithful but heart-mashing preacher returned, he got wind of the situation, and was in this city yesterday without an overcoat and anxious to make space between himself and the scene of his recent conquests.—*Sioux City Journal*.

**POPULATION OF JAPAN.**—Somebody has taken the trouble to compile from the commercial archives of Prussia the statistics of population of Japan as shown by what is called "the census of 1870." It gives a total male population of 17,586,700; total females, 17,198,621; grand total for the empire, 34,785,321. This is nearly 400,000 in excess of the number returned by the British census of 1871 for England, Scotland, Wales, Ireland and the Channel Islands, and only four million less than the whole number in the United States by the census of 1870, or to be precise, just 3,770,662 less. In 1870 our total population was 38,555,983. The people of Japan are classified as follows—

|                                                                           |           |                                       |            |
|---------------------------------------------------------------------------|-----------|---------------------------------------|------------|
| Imperial family ... ..                                                    | 30        | Sinto priests ... ..                  | 163,140    |
| Daimios (nobles) with their families                                      | 3,186     | Nuns ... ..                           | 6,711      |
| Functionaries (including learned men, soldiers, civil officers, etc.) ... | 1,872,969 | Peasants, dealers and traders ...     | 31,066,821 |
| Buddha priests ... ..                                                     | 244,869   | Beggars ... ..                        | 82,920     |
|                                                                           |           | Pariahs (butchers, tanners, etc.) ... | 456,696    |

It has been for years the popular belief that Jeddo contained two to three million inhabitants. These Prussian commercial archives give but 672,778 inhabitants for Yeddo, with 146,738 houses. Of these, 2,891 are beggars; 47,954 of the two-sword, or more genteel class, and 592,911 common people. The rest are priests, nuns, servants and pariahs.